

The South African Outlook

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The South African Outlook

If the Natives have the moral obligation to work, they have the moral right to become trained workers and not only is it quite wrong to deny them this—it is impossible.

—Rand Daily Mail.

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A fundamental reform long overdue.

It is welcome news that the Department of Native Affairs has drafted a scheme for establishing a registry of births and deaths for Africans all over the Union. That this was not done long ago is very greatly to the discredit of South Africa, the more so as in one part of the country such registration was provided for and practised more than fifty years ago. The Registration Act of the Cape Colony of 1895 provided for all sections of the population, rural as well as urban. Its application naturally required time and was a good deal interfered with by the South African war, but by the time of Union it was working well in the Ciskei and fairly well in much of the Transkei, though in Pondoland only about twenty per cent of the births and deaths were registered. Then in 1923 the old law was repealed and the position today is that such registration is compulsory only in the municipalities. On farms and reserves a few parents go to the trouble of going into town to register a birth or death, but as a general thing Africans are born and die without any official notice being taken. Consequently nobody knows either the birth-rate or the death-rate of the African people, and there persists what has been rightly termed "an intolerable gap in our vital statistics." What this means is that the first essential

step towards the preparation and application of any progressive social developments is lacking.

This is not due to oversight but to inertia, for attention has been called to the matter again and again. For lack of the essential statistics every department of government and every effort towards social advance by any organisation whatsoever is hampered and rendered dependent on mere guesswork. There is nothing to help them but the figures of a ten-yearly census, which are admitted to be far from reliable as far as the reserves are concerned. Intelligent planning on scientific lines by the Health Department or the Housing Commission or the Education Departments is quite impossible. They can only guess about the incidence of disease or the need for houses or the provision of educational facilities, and they have said so very often. At long last there appears to be some hope of light in this darkness and it is most important that nothing should be allowed to delay its coming.

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Professor Ryle on Conditions in South Africa.

During the past two months social conditions in this country have been subjected to the keen scrutiny of Professor J. A. Ryle, Professor of Social Medicine at Oxford. "Only in India," he says, "have I ever seen anything worse in the way of native poverty, malnutrition and sickness—especially tuberculosis and venereal diseases." This verdict comes as no surprise to those of us who have had any dealings with these problems. Nor would such a verdict come as a surprise to anyone who has taken the trouble to walk only a few steps into one of the "shanty towns" that cluster on the edges of most of our municipalities, large and small. We were glad to see, however, that Professor Ryle has also noticed that certain enlightened opinion has at last woken up to the existing state of affairs. He goes on to say, "On the other hand there is clear evidence that the authorities are taking steps to cope with the situation." He is evidently referring, among other things, to the report of the National Health Services Commission of 1944. This Commission clearly recognised the problem, and stated that the primary aim must be the promotion of positive health, with all that that implies in the way of environmental and social hygiene. And it is true that the Health Department has not been long in implementing as much of this as is possible at present; following the experimental Health Unit at Polela in Natal, came the

foundation of the Institute of Hygiene and Social Health at Springfield, Durban, while at Fort Hare the future officers of this new service are receiving their professional training. But medical activity alone is not enough. The real reasons for the appalling amount of disease in the community are bound up with the politico-economic situation under which they suffer, which is beyond the capacity of medical men to remedy by themselves. If this aspect of the problem were also being dealt with as thoroughly we should be more ready to share Professor Ryle's optimism for the future.

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An outspoken report.

The *Transvaal Educational News* in its March issue carries a report by the Adult Native Education Committee. It states frankly that many members of the teaching profession are deliberately instilling racial theories of a most reprehensible kind and thereby fostering race hatred. One need only turn over the pages of some of the history and civics text books in use in our schools to find confirmation.

"The fact that this propaganda is cloaked in the language of the Bible and justification sought for it in the Holy Scriptures, makes it all the more plausible and dangerous.

"To counter this tissue of falsehood, efforts must be made to break down the conception of the African as an untamable savage," says the report.

"Lessons and talks on the African people, their life in the kraals and cities, their customs, culture and language, and their tribal and social organisations should be introduced into South African schools."

The committee is gravely concerned over the deterioration in relations between European and Non-European which so many other bodies have also noted recently. At the same time it records with appreciation that even people traditionally hostile to the Coloured races are beginning to realise that a purely negative policy of repression is doomed to failure, and are beginning to grope their way towards a more positive approach to the African people.

"In approaching the problem of race relations" the report continues, "it must be recognised that our racial problems are only an aspect of the same irrational blind prejudice which has from time to time divided the world into conflicting groups.

"Education alone cannot eliminate such group conflicts unless accompanied by a programme of social, political and economic progress. Schools can do much, however, to break down the ignorance and lack of understanding. Education can play a worthy part in fostering better race relations and in securing greater co-operation among the different racial groups in South Africa."

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The "Public Corporation" method of development.

The emergence of the public corporation as one of the really significant features of our time, and its special suitability to all sorts of plans for development in Africa is beginning to be realised and put to the test on a large scale. It has three essential differences from the private organisation or development company, in that its capital is publicly owned, its work is for public purposes, and it is free from the mischief of exploitation for private profit. The British Government has definitely committed itself to the view that this is both a more effective and a less objectionable method of colonial development, claiming that the public corporation is the instrument of the future for the initiation of productive activity in hitherto undeveloped areas of the world. It has backed its conviction by financing the Colonial Development Corporation up to £100 millions at risk at any one moment, and the Overseas Food Corporation up to £50 millions. Evidently, therefore, it has strong convictions and the courage of those convictions. Moreover, it is not alone in this; other governments are moving in the same direction.

Success may confidently be hoped for provided that two major conditions can really be secured. First of all there must be efficiency equal at least to that sought so persistently under the pressure of profit-seeking by great private corporations, and, secondly, immunity from the virus of political interference must be established by all possible means.

Here in South Africa the application of the same method to the great task of Native Housing is strongly urged by many, including apparently the head of the Government Housing Commission, but, for reasons not clearly revealed, the minister concerned will as yet have none of it.

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The C.O.T.T. Scheme.

The Minister of Labour, in response to a question in the House recently, gave some information about what the Government's scheme for training Native building artisans has achieved and what its plans are for the future. It appears that 206 ex-volunteers have passed through the intensive C.O.T.T. course and that it has been decided to proceed with the training of additional civilian Natives at Zwelitsha under the auspices of the Union Department of Education on similar lines. For this recruiting is now going on. The men trained at Milner Park have found employment without difficulty in the service of the Government, the Transvaal Provincial Administration, or the Port Elizabeth Municipality.

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African Education.

We are further indebted to Hansard for some general figures in regard to the central government's contribution

to African education during the 1946-7 financial year.

(1) (a) The amounts granted to the Provinces during 1946-'47 for Native Education were as follows :

Cape ..	£1,070,150
Transvaal ..	794,243
Natal ..	573,502
O.F.S. ..	277,690

Total £2,715,585

(b) The amount per school-going child was

Cape ..	£4.23
Transvaal ..	£3.92
Natal ..	£4.64
O.F.S. ..	£4.52

Average £4.24

(2) The numbers of Native children attending school are :

Cape ..	253,189
Transvaal ..	202,426
Natal ..	123,521
O.F.S. ..	61,502

These figures do not include pupils of private schools, as details are not available.

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Non-European Students at the Universities.

The information supplied by the Minister of Education on this subject recently is, we feel, of sufficient interest to justify our quoting fully from Hansard.

Question.

Whether he will ascertain and state (a) how many Native, Asiatic and other non-European students, respectively, are attending lectures at (1) the University of the Witwatersrand, (2) the University of Cape Town, (3) the Rhodes University College and (4) the Natal University College and (b) what expenses are borne by the State and the Native Trust, respectively, in connection with (1) accommodation, (2) the erection of buildings, (3) scholarships and (4) other items, in respect of each category.

Reply.

(a) The student enrolments are :

- (i) University of the Witwatersrand (1947): Natives 70; Asiatics, 80 Indians, 14 Chinese; Other Non-Europeans, 3.
- (ii) University of Cape Town: No statistics available.
- (iii) Rhodes University College: Does not admit non-Europeans.
- (iv) Natal University College (1948): Natives, 53, Asiatics, 213, Other Non-Europeans, 9.

Note: As regards Cape Town, no record is kept at present of the descent of students and the information is therefore not available. The institution has been

requested, however, by the Department to keep a record of this nature as from 1949.

(b) The following expenditure was incurred in 1947-48:

- (i) Accommodation: By the Native Trust, Nil, By the Government See (iii) hereunder.
- (ii) Buildings: By the Native Trust, Nil. By the Government, Nil.
- (iii) Scholarships: By the Native Trust, Nil. By the Government. £5,400 to the University of the Witwatersrand. Part of scholarships is allocated to accommodation. (See (i) above.)
- (iv) Other items: By Native Trust, Nil. By Government, Subsidies on Students' fees.
- (i) University of the Witwatersrand, £1,450 i.r.o. Natives: £1,940 i.r.o. Asiatics: £60 i.r.o. Other Non-Europeans.
- (2) Natal University College: £8,414 i.r.o. Asiatics; £2,094 i.r.o. Natives; £356 i.r.o. Other Non-Europeans.

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Good maize prospects.

It is excellent news that the prospects for the maize crop are so good. The Division of Marketing and Economics has stated that a harvest of close upon twenty eight million bags is expected. This means three million bags more than last year and is not so very far short of the record harvest of 1940. It appears to be a good season for most food crops, but maize is the one that matters more than all the others. It is the main food of the large majority of our population, and increasingly it is in demand for all sorts of stock. Upon it depends to a larger extent every year our production of pork, bacon, eggs, butter, beef and many other things. Most important of all, it is the staple food of the poorest of our people, and when the harvest is poor these are the people who suffer the most hardship. They are also, of course, the people most affected by the price which may be fixed for any year. Not so many years ago 8/6 a bag was reckoned to be a paying price to the farmers. Costs being much higher an increased price is necessary, but 17/-, twice the old figure, should pay capable farmers well today. Yet in 1946 the minimum price was fixed as high as 22/6, which bore very hardly indeed on the majority of the people. A reduction of at least 2/6 would seem to be indicated for this year and would do much to bring down the cost of living; for the cost of the cheapest food largely determines the prices of dearer foods.

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An African Youth Board on the Witwatersrand.

The Johannesburg branch of the Social Services Association of South Africa has taken the initiative in establishing an organisation that will concern itself with finding employment for African youths in its area. "For a long

time" says the secretary of the Association, "Social Services and all who are fearful for the future of the urban Native youth, who has nothing profitable or useful to do from the moment he awakens until he sleeps at night, have realised the need for an organisation that will both train him and help him to find a job. Social Services alone has the names of fifty young Natives who are out of work. This is only a fraction of the many hundreds who need help, and who wander about the townships, eventually coming into conflict with the law."

The new board will be composed of both Europeans and Non-Europeans and will set to work to compile a register of all Native youths who have left school and are without work, as well as a register of those who are about to leave school and will be looking for it. It will also collect information about possible jobs and bring employment and unemployed together. It is a task which, according to ordinary twentieth century ideas and practice, the Government ought to have been doing long ago, but, as in so many other necessary things, it has been left for a civilian organisation to make a start. We hope that the example will be followed in other urban centres where the problem is hardly less acute, so that something at least may be done to check the present stupid and dangerous waste of needed man-power.

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Mr. Molteno's retirement.

The announcement by Mr. D. B. Molteno that he does not intend to seek re-election to parliament as the representative of the Natives for the Western Cape area will be widely regretted. He has made a frank statement of the reasons governing his decision and they are weighty, but it can only be regarded as most unfortunate that a young man with his background of tradition and experience—of whom we have so few—has felt compelled to conclude that he has made such contribution as he can and must now make way for somebody else. Disagreeing profoundly with the 1936 legislation he nevertheless resolved to do what he could to make the best of it. His record in parliament has proved both his ability and his courage, and has established him in the mind of the people as one of the men marked for a long and honorable career of public service in the interests of the Native people. His record has also shown him to be a man not easily discouraged, but it would appear that what has finally turned the scale is the intransigent attitude adopted by many of the African leaders who are resolved to have no further part in trying to use the present system as a stepping-stone towards securing a better deal. This attitude is, of course, easy enough to understand, but its value will seem questionable to some when, as seems probable, it results in the loss to the cause of the effective support of other men of similar spirit and calibre.

A Shock to Southern Rhodesia.

We see from the *Rhodesia Herald* that some good people in that land have been shocked because when a European teacher, who normally teaches Shona to a voluntary class in Umtali High School, was on leave, an African was temporarily appointed to give lessons in that language to a senior class of twenty-five European pupils. The matter was raised in Parliament and the Prime Minister solemnly explained that the headmaster had questioned all the parents whether they would object to a Native teacher being employed temporarily on the understanding that a European teacher was present during the lessons to supervise. Only one parent objected and the child concerned withdrew from the class. The Prime Minister added that the African took only two lessons and then the matter came to the attention of the Department, and the headmaster was asked to withdraw the temporary teacher. The discussion in Parliament was not enough. The subject came up again at a meeting of the Old Borderers Association. The "Old Borderers" had their ruffled feathers smoothed by the assurance that the Native teacher "was not in charge of the class, but acted as a demonstrator under the control of a member of the school staff." Despite this explanation, however, the meeting went on to record that the headmaster had made "an error of judgment."

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It is all very portentous. But while the heavens are falling because of this incident in Southern Rhodesia, the Universities of Witwatersrand and Cape Town are proceeding with their monstrous policy of employing Africans to teach Europeans of both sexes in their Bantu Studies classes, not on a temporary but on a permanent basis, and generally without any European being present as "supervisor." It is true that in this they are only following the practice of the best schools and universities the world over, for in them French lessons are generally given by Frenchmen, German lessons by Germans and so on. Such procedure is, of course, adopted because of the naive reasoning that the mastering of a foreign language accent and idiom, not to say much else, can best be learned from one whose mother tongue it is. Evidently such reasoning is not advanced enough for mature and progressive Southern Rhodesia. With such disparity in enlightenment between the Union of South Africa and its northern neighbour it is no wonder that union negotiations so consistently fail.

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World Student Relief.

During the dreadful period of social and financial chaos on the continent of Europe and in some other parts of the world which followed the 1914-18 war, an enormous effort of relief for distressed and resourceless students was

carried out under the auspices of the World's Student Christian Federation—in which, incidentally, South African students played a most praiseworthy part. Today a similar situation prevails in the university world, only it is far grimmer and much more widely spread. With the memory and experience of its earlier effort behind it the Federation is inevitably in action again on the same front. It is working through a special organisation which has its agents all over the world, and, without much special publicity, is accomplishing some astonishing things with all too meagre resources on behalf of tens of thousands of students who must otherwise be able to see no future at all for themselves. To give even a bird's-eye view of what is going on in this connection is impossible in the space available, but one may see a good deal through a chink in a fence, and to that end a quotation from an open letter to the Federation news sheet from Robert Mackie, who presided at a recent meeting of the standing committee of World Student Relief, may serve as the requisite chink.

"As I sat in the chair and listened to report after report, I found myself fascinated by the variety of our enterprises and the ingenuity of student relief committees.

"The humble peanut has come into its own and become the gold coinage of nutrition in China. The microscope, or precision instrument, arrives by plane over the mountains of Burma, and starts a run-down laboratory going again. The standard library with its thirty books, which everyone wants to read, becomes the prized possession of a European seat of learning and rapidly achieves a waiting list of readers until the end of 1949. The bed for a T.B. patient from any of half a dozen countries is quoted like an unattainable share in the stock exchange, which may come down if that other sanatorium is made available. The mimeographing machine in Hungary, which produces books of thirty titles and 20,000 copies, makes it just possible for the poor student to pass his exams, and incidentally brings toppling down the scarcity price of the few remaining books in the shops. The learned foreign review in the hostel library finds itself the only copy in North Italy. The ton of fat achieves such an importance in Germany that the university administrator will use his precious petrol to come across country to fetch it. And the man behind all this is the student we heard of, who, unlike the hackneyed symbol of poverty, does not even own the clothes he stands up in, for they are borrowed from his neighbour.

"That is World Student Relief in this year of grace. Are you sure that you are contributing all you can?"

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Mahatma Gandhi.

(This paragraph was written and printed for the March issue of the "Outlook," but was inadvertently displaced when that number was in process of being made up.)

Since our last issue the whole world has been shocked by the assassination of Mahatma Gandhi. That the apostle of non-violence should, at the advanced age of seventy-eight, have himself suffered a violent end, seems to us to be of the essence of tragedy, in some of the senses of that much abused word. This wicked deed has sent a shudder through present-day humanity, even though that might have been supposed, by this time, to have supped full of horrors. The age of the victim, the widespread reverence in which he was held by multitudes, his unceasing labours for communal peace, his devotion to God in the light of his conscience, and his service to humanity, of which there was universal testimony, all told against "the deep damnation of his taking-off," and might have been expected to secure him immunity from such an end. But the very unexpectedness of the event, the violence of what we may call the reaction to his teaching, is itself a tribute to the power of the doctrine of non-violence and so a testimony to the life and witness of the Mahatma. It may truly be claimed that he yielded up his life for the cause of communal peace in his native land as he had so often given evidence that he was prepared to do, but what from his side is reckoned as devotion, from the side of our so-called civilization can only be regarded as a lightning flash revealing the depravity of the human soul, and uncovering the grim passions which, like snarling wolves, beset our human nature when reason abdicates and tolerance is trampled underfoot. We would wish to pay a sincere tribute to one who was not of our faith but whose life and teaching exemplified much that we prize as of the very essence of it.

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Native Representative Council Election.

The elections for the N.R.C took place on the 17th March, 1948. In the Cape the three retiring members, Professor Z. K. Matthews and Mr. Xiniwe for the rural areas and Mr. R. H. Godlo for the urban areas were all returned unopposed. In the Transkei, including the sitting members, there were nine candidates who offered themselves for election and the result was the return of only one of the old members, Mr. S. Mabude of Pondo-land. Chief Jeremiah Moshesh and Mr. C. Sakwe, two of the retiring members, were succeeded by Mr. G. Dana and Mr. T. Ntintili. In Natal the two members who represented the rural population, Mr. Champion and Chief A. J. Luthuli, were returned unopposed. Mr. L. P. Msomi who represented the urban areas was defeated by Mr. H. S. Msimang of Edendale. In the Transvaal and the Orange Free State all the sitting members, Mr. P. R. Mosaka for the urban areas, Dr. J. S. Moroka and Mr. R. V. Thema for the rural areas, were returned after a keen contest in which they defeated their three opponents with heavy majorities.

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Amsterdam 1948

Dr. W. A. Visser 'T Hooft, General Secretary of the World Council of Churches.

AT the time of writing—six months before the Assembly—one hundred and thirty-six churches in forty countries have accepted the invitation to participate in the first constituent Assembly of the World Council of Churches to be held in Amsterdam in August. Other churches will certainly accept in the next few months. At the same time a number of churches which do not yet qualify for full membership will send unofficial delegates to the Assembly.

All of the main confessional traditions of Christendom—except the Roman Catholic—will have their full share in the meeting. The Younger Churches from Asia, the ancient Orthodox Churches, as well as the churches from America and Europe, will be there. The main ecumenical streams—the “practical” of Stockholm, the “theological” of Lausanne, and the “missionary” of Edinburgh and Tambaram; and that flowing from the Youth Conference in Oslo all contribute in one way or another to the formation of this broader stream. It is true that some churches will be missing for reasons beyond their control and that some others have not accepted the invitation. But even so there is reason for deep gratitude that in this tragic hour of history we may look forward to the convening of the most widely representative church-gathering that has yet been held.

The historical significance of this meeting does not, however, lie chiefly in its world-wide ecumenical character. Even more important is the fact that “Amsterdam” will mean a new departure in the relationships of the churches to each other. What Archbishop Söderblom proposed first in 1919 and the Ecumenical Patriarch of Constantinople in 1920—namely that the churches should enter into real fellowship with each other—is now about to happen. For Amsterdam will not only mean that another ecumenical conference is added to the series of such meetings. It stands for the beginning of a new process in church-history.

New and unprecedented approaches to old questions are almost bound to meet with misunderstanding. The plan to form a World Council is no exception to this rule. The remarkable element in the situation is rather that the overwhelming majority of the church bodies to which it has been presented have wholeheartedly endorsed the proposal and thereby shown their willingness to enter together upon this pilgrimage into virtually unknown territory.

These Churches are not coming to Amsterdam with the thought of being absorbed in one single, unified World Church. They are not setting up a centralised organ to

speak and act in their name. They are not planning to create an ecclesiastical parallel to the United Nations. What they intend to do is something much simpler, but no less important. They desire to enter into a continuing relationship to each other, so as to collaborate regularly in matters of common concern, to render a common witness whenever possible and to deal with the question of Christian unity in a Christian manner. They will meet in grateful recognition of the unity which already exists and will engage in frank discussion of their differences.

The emergence of a new historical development is never a smooth process—least of all in church-history. Amsterdam will be the meeting-place of churches—most of which have lived in isolation from each other. They differ from each other in all the ways in which institutions having grown up in different cultures and situations differ. But they differ also in important points of faith, of church-order, of their attitude to the world. They will only slowly learn to enter into a truly creative discussion with each other. And the critical observer at Amsterdam will, therefore, not find it difficult to discover evidence of very real disharmony. But the great thing about Amsterdam is that none of these barriers to fellowship will be final. For these Churches will not be meeting alone. They will meet under the eyes of the one Lord to whom they all owe allegiance and whom they acknowledge “as God and Saviour.” They may, therefore, hope that in spite of their formidable differences, in spite of the great confusion resulting from the divided state of Christendom, they will discover unity behind the disunity, and will receive from the Head of the Church their common marching orders.

But what will these delegates do at Amsterdam? The Assembly is a constituent Assembly and will, therefore, give considerable time to such questions as the constitution, the membership, the organisation and the programme of work of the World Council in the coming years. It is no small matter to set up an effective organ which is to serve churches in all parts of the world in such varied fields as reconstruction, youth work, ecumenical study, international relations, press, and many others. It is even more difficult to elaborate a form of organisation which will ensure that the different areas and different traditions participate equally in the leadership of the Council.

Nevertheless the major emphasis of the Assembly will not be on these questions. An assembly of Churches of Christ—especially if it meets in the disrupted world of 1948—dare not content itself with matters of policy and organisation but must turn to the great pressing challenges

which face the churches today. Those challenges are mainly four: Is the Church living up to its calling? Is it rendering a clear witness? Does it proclaim and exemplify the Lordship of Christ in society? Is it a force of justice and reconciliation in international life? These questions, to the study of which men and women in many countries have given much time and energy during the last two years—will be fully considered in the four sections of the Assembly and answered in the light of the insights given to the whole Christian family.

Another fundamentally important aspect of the Assembly will be the common worship. For it will be in the hours of common listening to the Word of God and common intercession, in the hours also when delegates will participate in the Communion services of other confessions or simply attend those services in the fellowship of prayer that the deepest understanding will come to them of the gift of unity and the sorrow of disunity. And we hope that in those hours many will learn to pray: "Lord, make me an instrument for the restoration of the unity of Thy Church."

Amsterdam thus presents a unique date in Church History. What an opportunity! Here can be seen at a glance the amazingly varied and richly diverse life of the Church in the wide world. What other body can compare with the Church in the way it has entered into the life of all nations, all races, all cultures! Moreover, it may be an occasion to hear the true voice of the Christian Church as a whole—as it speaks when it rises above national or even confessional limitations.

But also what a risk! Will this Assembly be sufficiently humble and sufficiently expectant: can God's creative power work through this Assembly? Are the churches really ready for this great adventure? Is not the real danger of this whole affair a tendency to clericalism and officialdom? May it not be that this new beginning will end as so many promising new beginnings in the church and the world have ended—that is, in mere organisation?

These questions are real questions. We have no guarantee that the new beginning to be made in Amsterdam will be new in the only meaning which Christians can accept:—that it reflects the rebirth of the Church through the life-giving Spirit. It is indeed possible that Amsterdam will produce nothing but another piece of church-machinery. But it is also possible that the Churches—and that means the churches as a whole with their local congregations and the members of these congregations—will turn anew to their Lord; that they will ask Him to re-make them and to gather His people together and thereby become ready for the new start which God in His grace offers to His children.

It is possible that Amsterdam will have to be described in the words of Ezekiel: "The bones came together . . . but there was no breath in them." But God may grant that other words in the same vision may become true once again: "The breath came into them and they lived, and stood upon their feet, an exceeding great army."

Christian Council Notes

THE March issue of the *Christian Council Quarterly* contains *inter alia* a circular letter from the Rev. Norman Goodall, the London Secretary of the International Missionary Council, who has been travelling for some months in the Near and Far East. The letter deals with his experiences in India, especially in connection with the mass migrations there. We have since received a further letter in which Mr. Goodall speaks of his meeting representatives of the National Christian Council of India and of its Provincial Councils, in which the National Council's strength lies. In Ceylon he was able to be present at the first meeting of the Christian Council of Ceylon since it ceased to be part of the old "National Christian Council of India, Burma, and Ceylon." While in Burma he was engaged in discussions in which it was agreed that that part of the old Council should also become autonomous. Up to the present there has been no Christian Council in Malaya, but here also Mr. Goodall was able to share in the inauguration of one, and he describes the event as "marked by much enthusiasm and

promise." Such Councils must not be regarded, he says, as ends in themselves, "for the Christian scene is already overweighted organizationally," but it is clear that "instruments of this sort have a vital part to play in facilitating the united action of Missions and Churches and providing occasions for deeper corporate understanding of our Christian task and resources."

After commenting upon the temper of the regions visited, and referring to certain conversations and situations which preclude the publication of the letter *in toto*, he remarks: "How desperate is the need for the sense of a Risen Lord whose eternal purpose will determine the course of this new era and whose redeeming grace will match us to it! The central satisfaction of this tour is, of course, that I am finding this, where the News of it resides and the truth of it is put to the test—in the Christian Churches. Not in all, alas! As on my first visit to a Mission Field years ago, I am shocked anew by the realization that 'younger' churchmen can acquire in their tender years the centuries' old weaknesses of their elder

sinning brethren and invent new forms of apostasy. But at point after point I've seen a light which puts this darkness in its place. It is shining brightest where life's testings have been most severe—at the trouble spots in India, and amongst Christians in Singapore and Burma who became witnesses of the Resurrection through torture and loss; and I'm more than ever grateful for the privilege of exploring this strange world alongside all who have been given a mandate to proclaim that God is Light and in Him is no darkness at all."

NORWEGIAN INTEREST

Professor O. G. Myklebust, who was formerly a missionary of the Norwegian Mission in this country, and is now Director of the Egede Institute in Oslo, has written to us to say that his Institute, whose object is the advancement of missionary education and research, is anxious to see that its library is furnished with the periodicals published by the leading South African Missions, and also with lists of books describing the history and work of our Missions. The constituent bodies of the Council have been circularised on the matter, and we hope that Professor Myklebust will be given all assistance.

He personally is undertaking an enquiry concerning the place accorded to "Missions" in the theological curricula of theological colleges throughout the world. Here in this country the Christian Council is assisting by the obtaining of this information from our own seminaries. The enquiry has the full backing of the I.M.C. whose General Secretary commends it by saying that "the growing influence of the ecumenical movement enforces the need for scholarly study and effective teaching of the history and expansion of Christianity and the theory and practice of 'Missions.' It is my personal view that the inclusion of these subjects as an integral part of the theological curriculum (and not merely as optional extras for those who happen to be interested) is likely to be the most effective means of strengthening the ecumenical emphasis in theological training."

NORTH AMERICAN PROGRAMME

An enquiry of a very different nature is that which has been addressed to this Council, and to others throughout the continent, from the Africa Committee of the Foreign Missions Conference of North America. The Conference is endeavouring to work out an "Africa Program of Advance for 1949-1954." The Committee has therefore drafted out a rough programme covering three subjects: Developing Community Life through Christian Service; Developing African Leadership; and the Techniques of Development. The whole programme is submitted to the Council for comment, and on the basis of such comments from all parts of Africa final decisions will be made. The Council

has referred the programme to its associated Missionary Conferences whose co-operation will be invaluable as a guide to our progressive and enthusiastic American friends.

BIBLES AND NEW TESTAMENTS

At the meeting of the Council's Executive Committee in January attention was again directed to the acute shortage of scriptures. The matter had been taken up with the British and Foreign Bible Society, but their reply had been that, in the first instance, South Africa had been better treated than most areas since 1939, and secondly, that supplies were on their way, though priority now lay with areas in far greater need. Some supplies have reached the country, but the shortage is still acute. When officials of the B. and F.B.S. were out here recently the matter was again taken up with them, but no promise of great improvement was forthcoming because of the difficulties being experienced both in paper shortage, but even more in shortage of binding material.

The Executive decided that the Bible Society should be asked to lend type for the production of Scriptures either in Switzerland or in this country. (The Paris Evangelical Mission Press at Morija has had the matter of production of Scriptures in mind for some time.) We have now received a reply from the Bible Society in which they state (a) that very large stocks of Zulu Bibles were sent to this country recently. (b) Editions of Suto, Xhosa, Chuana, Afrikaans, Ronga, Thonga, Nyanja and Lozi and others are now in process of production. (c) Plates cannot be sent to Switzerland any more than money, but they hope to make use of the new Press of the "Dutch Church Bible Association" which is going up rapidly in Cape Town, and perhaps other firms.

The Bible Society finally assures the Council that they "are doing all that (they) can to overcome the severe limitations which Government, through its Foreign Exchange Control, and shortages of paper, binding material and labour, are imposing. . ."

S.G.P.

"Unless South Africa completely reevaluates her internal racial policies she will suffer from the same 'schism of the soul' which lies at the root of European disintegration. The people of this country have quite unparalleled opportunities for playing a dominant role in the newly changing pattern of this all too rapidly changing world, provided they will cast off the shackles of fear which prevent them from coping with the difficult but invigorating problems of a great multi-racial society, capable in unity of greatness, condemned in conflict to be engulfed by the world upheaval."

Professor S. H. Frankel.

The Ciskeian General Council

By B. B. Mdledle, B.A.

THE report of the proceedings of the 1947 session of the Ciskeian General Council has recently been issued. The Council was opened by the Secretary for Native Affairs, Mr. Gordon Mears, who in reviewing the world situation to-day recounted the ways which placed this country in a very fortunate position. Whilst the rest of the world was still licking its wounds, and evolving a new pattern of life, this country was already embarking on plans for the future in agriculture and industry.

One of the greatest requirements of the world was leadership. The pattern of life that was being woven demanded the best brains and the best personalities. Speaking on Native Affairs, he confessed that we have not been without our troubles in the past few years, and realising this, the Prime Minister, Gen. Smuts, summoned some members of the Native Representative Council and spoke of his plans for a progressive policy in the future. He told them he was alarmed at the fact that Whites and Blacks seemed to be separating themselves into distinct camps, and he made an appeal to them for a spirit of co-operation. After enumerating a number of things that were done by the State for the Africans, he expressed it as his opinion that these benefits and services were an indication of the goodwill of the Europeans of this country towards the Africans. It was also his opinion that Gen. Smuts' proposals to those members of the Native Representative Council were an important pronouncement. The obsession which possesses the minds of most African leaders for the immediate abolition of discriminatory legislation and the conferment of political rights, identical with those enjoyed by Europeans, had led the mass of the people to overlook the importance of this pronouncement. Because of this mental attitude of the members of the Native Representative Council, he had found it useless for him to summon that body for its normal meeting last year.

He then returned to the hobby horse of the authorities, viz., the overstocking of the Native areas, and in his appeal for co-operation, pleaded for the rise of new Chakas and Nonggauses. This appeal was accompanied by threats, that if this co-operation was not forthcoming, the Government would not fail to do its duty, and that the Africans would be faced with forcible measures. He ended by expressing his anxiety that General Hertzog's policy and promises should be fulfilled. He was hoping that as soon as there were sufficient legally-qualified Africans available he was prepared to consider the conferment on them of judicial functions.

The Council was later addressed by Dr. Donnolly, Director of the National War Memorial Health Founda-

tion. He stated that in Italy their soldiers decided that they did not want a memorial for this war of stone or plaster. They wanted a memorial that would help the people of South Africa particularly non-Europeans. They had subscribed out of their own pay nearly £25,000 towards that memorial. He then went on to deal with the aims of the scheme, and the money they needed.

Another interesting visitor to the Council meetings was Major C. T. A. Fancutt, Divisional Inspector, from Grahamstown. He was there by direction of the Deputy Commission to address the Ciskeian General Council on the question of the relationship between the Police and the Native peoples of South Africa. "The position of a Police officer was that of guide, philosopher, and friend to all law-abiding citizens. This enables the Police to serve under all sorts of conditions without fear, favour or prejudice, and with the knowledge that they are helping people to live lives in which they can respect themselves and secure the esteem of their fellow-citizens," said Major Fancutt.

Another thing the Police stand for is the spirit of truth, which is the beacon they hold high before them. The Police in the course of their duties often have to give evidence. Sometimes the liberty of a person—the most precious thing to all of us—is at stake. In no service is absolute truthfulness, uprightness, integrity and moral courage of greater importance than in the Police service.

Major Fancutt concluded with these words "When the necessity disappears there will be no Pass Law. But while Natives prowl around at night and commit burglaries and other crimes, the Pass Law, of necessity, must remain. It is up to you people to eradicate these evil influences, for they are destroying your section of the community and give rise to continual warfare, which prevents social organisation."

The Council coffers show a healthy state of affairs. This was the last Council meeting to be presided over by Mr. W. E. Clark, Chief Native Commissioner, and valedictory speeches were exchanged.

The time has gone when the Colonial Civil Servants could afford to ignore the point of view of the Colonial peoples, and, indeed, of world opinion. In the past we have worked conscientiously, and I think successfully, for the people of the Colonies, but now we must work with them.

Sir Alan Burns.

Watch Swaziland

SWAZILAND is commonly regarded as the most retarded of the three High Commission Territories. Its people are certainly more primitive and deeply wedded to the old ways than the Basuto or most of the tribes of Bechuanaland. The sinister grip of the witchdoctor is terribly strong upon them and superstition continues to dominate much of their life. They have not produced a Mosheshoe or a Khama; indeed the main achievement of their paramount chief of earlier days appears to have been the alienation of great areas of the country to Europeans, a process which only failed of completeness owing to the intervention of the Imperial Government. Occupying only about a third of the land that bears his name, with much of the rest lying undeveloped in the hands of foreign companies or individuals, and with missionary enterprise in the hands of a large number of relatively small bodies instead of two or three strong churches, the Swazi has been content to cling to the old static ways, viewing progress with an eye inveterately suspicious.

Yet, so far as natural endowments is concerned, there is no doubt that his country is by far the richest of the three. It has much good soil and a generous rainfall. Its mineral resources are varied and considerable. Large quantities of tin have been mined from its hillsides and the well-known Havelock asbestos mine in the north is one of the largest and richest in the world. Other valuable assets might be added to the list, including great areas of splendid cattle country.

In our February number we gave some details of how an enterprising administration is setting out to improve the agriculture of the people by means of schemes envisaging hundreds of smallholdings under expert guidance. The end in view is to raise up a happy and prosperous peasantry which has learnt how to use the land wisely and so to provide from it the bulk of their requirements for a more varied and health-giving diet, while at the same time continually improving it. In conclusion we suggested that our readers should watch Swaziland, and if we repeat the suggestion only two months later, it is because our notice has been drawn to another great Swaziland scheme, conceived on a big scale and now being developed with vision and expert knowledge, backed by ample financial resources.

This scheme is one of afforestation, for which a great part of northern Swaziland, with its deep soil and ample rainfall, is admirably suited. Indeed, experts describe it as the finest and largest continuous area for this purpose south of the Limpopo. With a capital of over three quarters of a million behind it and a forestry expert of international repute in charge of operations, the new company has at its disposal about 35,000 acres of plantable

land, which may later be increased by another 20,000 acres. This is mainly government land supplemented by the purchase of four privately owned farms. A beginning is being made on the planting programme, which comprises varieties of soft-wood pines, such as will produce the kind of timber which constitutes four fifths of all the timber South Africa uses. Ten thousand acres of planting a year is the present programme and by 1960 many of the trees planted this year should be ready for the sawmill. By that time adequate milling machinery will be installed as well as whatever may be required for utilising the by-products in various profitable ways such as the production of pulp-boards.

A large building programme is already in hand, beginning with the erection of houses for thirty European and seven hundred Native families. The work is being expeditiously done by teams of Swazi labourers under four European builders. For the African families housing is being planned in villages provided with ample garden ground as well as with all suitable educational, social, and recreative amenities. A special school is to be erected for the children from the European homes.

It is anticipated that by the time milling starts the company will be employing at least 2,000 Swazis, and that when full production is reached more than 5,000 will be required. At the present period of preliminary work, such as building houses, clearing land, making roads and so forth, some four hundred are at work, living in their own homes and coming daily to the job. The maintenance of their health and that of their families is being studied. Large quantities of vegetables are provided for their diet, and these are being purchased in bulk until such time as local production now being planned on a large scale, can meet requirements. Two clinics are amply subsidised, being run by the Church of the Nazarene Mission which has considerable medical and hospital work in the Territory. Furthermore, an ambulance is provided for carrying sick or injured to hospital.

It is the intention of the company to employ Swazis up to the limit of their capacity, without the impediment of any colour bar. In addition to the work with land and trees in the plantations, there is employment for many as motor-drivers, clerks, foremen, blacksmiths, etc.

Here, clearly, is a generously planned scheme which would be remarkable in any country but is of immense importance to a small and retarded territory like Swaziland. Both the Administration and the Paramount Chief are co-operating wholeheartedly, realising how great are the benefits that will accrue to the people. From the point of view of the economics of the country it means that a considerable part of its land is being put to the use for which

it is best suited and which will evoke its maximum productivity. For this ground, if occupied under small holding schemes such as are being developed elsewhere in Swaziland, might be expected to produce to a value of about 6/8 per acre, whereas afforestation is going to produce from £7 to £10 per acre per annum.

But more important, if less ponderable, is the fact that

an undertaking which is going to affect so many Swazi homes so greatly is planned and conducted with concern for human values. The men in charge are well aware that their task is to make a success of a big new enterprise in forestry, but they are no less aware that they are working with and for the Swazi people. *O si sic omnes!*

Passing of Miss M. E. Stoney

THE newspapers of 8th March reported the death in hospital—the hospital of which she was matron—of Miss M. E. Stoney, formerly matron of the Victoria Hospital, Lovedale.

Miss Stoney was born in Lancashire, England and took her training at Bolton. Before coming to Lovedale in 1930 she had had a wide experience of hospital work, having served in different capacities in various hospitals. For three years Miss Stoney gave the Lovedale Hospital the full benefit of her experience. The hospital was developing rapidly at the time and the matron gave much attention to its internal organisation, including such important practical matters as regular and systematic stock taking and the responsibility of ward nurses for ward properties. As the hospital had not reached the stage of employing a sister-tutor, the practical side of the training fell largely to the matron, and it was an encouragement to us all when we were able to send in at one time what was then for us the record number of eight nurses for the Medical Council's final examination and they all passed.

Having made an invaluable contribution to the work of an African hospital, Miss Stoney turned her attention once again to European work. She accepted a post as sister-tutor in a Natal hospital and when the matronship fell vacant she was appointed.

In January 1941 Miss Stoney joined up for military service and was appointed to the matronship of the large Oribi military hospital. She also did duty in a hospital

ship. About this time illness of a serious nature began to show itself and she was flown to London for specialist treatment. Relief, though unhappily not cure, was obtained and the matron returned to duty in South Africa. She held on till the end of the war and was then appointed to the matronship of the large Baragwanath Hospital near Johannesburg, which was then being converted into a tuberculosis hospital for British soldiers from the Middle and Far East. This position she held until the final evacuation of that hospital in 1946 when she was given the matronship of the hospital at the military headquarters at Roberts Heights and became Matron-in-Chief of the South African Military Nursing Service. Her efficiency and devoted service to the wounded and sick soldiers and the courageous and self-effacing manner in which she carried out her duties in the face of her own advancing illness earned Miss Stoney the admiration and gratitude of her colleagues and patients. From the King she received the highest British decoration given for outstanding service in her profession—the Royal Red Cross. She was also awarded the high distinction of the Florence Nightingale Medal.

Miss Stoney was only fifty-four at her death but she had lived a very full life. She was a woman of outstanding ability, devoted with singleness of purpose to her chosen profession. Her discipline was strict, but her nurses came to know that in her they had a warm friend who could stand by them in all circumstances and very especially in times of trouble or distress. NEIL MACVICAR.

Clement Ralph Leadley-Brown

CANON Leadley-Brown came to this country in 1920.

Born in the north of England, he had worked as a priest both there and in Scotland, and had done a spell of five years with a Prairie Brotherhood in Canada. His educational background was St. Edward's School, Oxford, and Wadham College of which he was a scholar. He had wide interests in literature, and a good knowledge of theology, so necessary for the missionary in this country.

After three years at St. Barnabas' mission, Ntlaza, where he made his first acquaintance with African life, he was appointed to the large mission of All Saints', Engcobo, where one of his offices was warden of the Augusta School

for training African female teachers. Many people would say that his work here was his greatest achievement, and Inspectors were never tired of singing the praises of "All Saints" under his direction. It was also under him here that one of the first Farm schools, "Nyanga," came into existence, largely owing to the faith which the Education Department officials placed in his judgement. He gathered a splendid band of missionary-hearted European lady teachers, and inspired them with his own devotion. He was a strong character, and called for strength and endurance and courage in others.

He was far more sensitive than most people realised, as

they judged him from his blunt way of expressing his opinions.* He was quite ready to tell you an unpleasant truth, but his way was somehow disarming, and made it almost impossible to take offence; and he made his friends deeply attached to himself.

From 1941 he was principal of St. Bede's College, Umtata, training African men as catechists and for the Anglican ministry, and he only resigned two months before his death. His own life was spiritually and devotionally well-ordered, and he placed much emphasis on this side of the preparation for the ministry; but he worked in the garden, chopped wood, mended roads, and cleaned out blocked sewerage pipes, just as naturally as he lectured and meditated and prayed. His work and life were one,

anchored and unified in God. So he was quite prepared to suffer when that came to be his part in life. "It is about time I had something to suffer," he said, when it was almost certain he had cancer, "for I have had little to suffer so far." So with increasing pain and discomfort he continued to lecture to the students to within ten days of his end, leaning his head on his arms to ease the pain. The last time he celebrated the Holy Mysteries he had to sit for the Epistle and Gospel, and lean on the Altar as he pleaded for the world the one full perfect and sufficient sacrifice of the world's Saviour.

During the last few months he seemed surprised to find that his friends had such a deep affection for him. How could they not?

The Galla Slaves

DEATH OF GILO KASHE

Various newspapers in South Africa took notice of our account of the death of Gilo Kashe as given in our March issue. A short article in the *Sunday Times* of Johannesburg drew to its Editor the following letter, which we have pleasure in printing:

A. T. V. Wright,
98 Cranbourne Ave.,
Benoni.
5:3:48.

Dear Editor,

Re your article in *Sunday Times* 29. 2. 48. Re "Slave rescued from Arab dhow sixty years ago, dies at Lovedale."

I happened to be the youngest member of the crew (aged eighteen) of H.M.S. Osprey, Sloop, Capt. C. E. Gissing. On 16th September 1888 we left Aden in execution of orders received to the effect that a slave caravan was on the way to Tajura, on the Somaliland coast. Tajura is west of "Obokh" (now called Jebuti). We arrived at Tajura on Saturday the 17th September. After obtaining information that the slaves had been embarked in three dhows and had left the night before for a destination on the Red Sea, we left Tajura, in an attempt to capture the dhows, which proved successful. I had been ordered to be at the foretopmast head by dawn on Sunday 18th September 1888. I was at the foretopmast head, and when dawn broke, I reported to the "deck" "Three dhows right ahead," this would be at about 5.45 a.m.

It was not till about 10.15 a.m. that the warning shot was fired across their bows, as a signal to "heave to." They failed to do this, and attempted to steer in different directions. Opening fire with our "Gardner Guns" from the fore and main tops had the desired effect, but not before three members (including one of the Captains of the dhows) were killed.

The dhows were eventually brought alongside, and after placing the dhows' crews safely under guard in the "Starboard Wing passage," the children were helped, and got onboard. All were crying. But what a change came over them, for within a half hour they learnt that they were free. Embracing each other (some were brothers and sisters). 208 of them, had been stowed, on tops of bags of rice, in the holds of the three dhows.

Arriving at Aden on September 19th, prisoners (thirty-three) were removed first, and placed in "gaol," and then the 208 children. (14 to 17 years of age).

Some, I believe, were sent to Bombay, and some as I now learn, were sent to South Africa. I often wonder how many of my old shipmates in H.M.S. Osprey are still living, as we all have to go the same way as Gilo Kashe, some time or other. It is hard after so many years, but God decides.

It was impossible to return these children to their homes in the Galla District of Abyssinia, as they would probably have been captured again by Slave Dealers.

Many years ago when the SABC had its studio in "Bree Street," I broadcast this operation by H.M.S. Osprey.

Yours faithfully,

A. T. V. WRIGHT.

(now 78 years of age.)

Gordon Mears, D.Litt.

We should like to offer our congratulations to the Secretary for Native Affairs, Mr. Gordon Mears, who has been awarded a doctorate in literature for a thesis submitted by him to the University of South Africa on the subject of the Administration of the Transkei, 1894-1943.

Sursum Corda

THE PROMISE OF HIS COMING

IN each generation of Christians there are those, a number comparatively small, who cherish the promise of our Lord's return, whose hearts are warmed by the language of Scripture in which it is described, who find no difficulty in accepting literally the ancient figures of speech, the cloud, the lightning seen by all the world. It is not for them that this article is written. This approach to a vital subject is for those, and they are very many, to whom the promise in its ancient form means nothing; and in particular for those who have accepted as truth the conception of the universe which Science has built up with infinite labour, who realise that the figures of speech used in Scripture must be re-interpreted in the light of the new knowledge.

It is somewhat startling to find, as recorded in the second epistle of Peter, that even in the second generation of Christians there were those who asked, "Where is the promise of his coming?" who maintained, "for since the fathers fell asleep all things continue as they were from the beginning of the creation." The Apostle who quotes this complaint treats the question at first with scorn. Later, he goes on to reason with the sceptics and he suggests a mode of time measurement which is of profound value: "Be not ignorant of one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

In the earliest days of the Church there was no doubt at all in the minds of believers that the Lord would return very soon, certainly within the life-time of that generation.

But death continued as usual to reap his harvest and this created a problem which has never been solved.

Through nineteen long centuries some have always clung to the promise as eagerly as those of the first generation. This hope of our Lord's imminent return has cheered them in dark days, sustained them in danger and death, fed their hope in the long conflict with evil. Still in our hymns and in our confession of faith the Church preserves the old language, the old thought forms which were moulded by the knowledge of the world universally held at the beginning of our era. But it becomes increasingly clear that thought forms which were relevant to the old world are not relevant to the conception of the universe with which Science has made us familiar. For instance, our ideas of Time and Space have been revolutionised.

1. Our fathers could accept without question the timetable provided by a scholarly Archbishop, still found in some editions of the Bible. According to this the creation of the world took place 4004 years B.C. Now, we have records of great civilisations which flourished before that

date. In schools and colleges our young people are taught that the history of the earth must be reckoned, not in thousands but in millions of years; and the life of man on the earth by hundreds of thousands. Truly, "as the heaven is high above the earth, so are the ways of the Creator higher than our ways." As a look back to the beginning takes us completely out of our depth, so does the forward look to what we think of as the end. Once we could believe that the end may be soon, heralded by the manifestation of the Son of Man on the clouds. Now we know that in the nature of things the process which has brought us thus far, God's way with men, will take many thousands, nay, millions of years to work itself out. According to the apostolic reckoning its only two days since the first coming of our Lord.

The figures of speech employed in Scripture enshrine truth which is eternal. To insist upon their literal significance is to attempt to fit the eternal into the temporal, and it can't be done. Any one reading the Gospel of John carefully, the latest of the Gospels, can see this thought emerging. As a great scholar has put it, therein we have the Lord's return set before us not as a historical but as a spiritual experience. For a moment the Word became flesh and dwelt among us. That was a temporal manifestation of the eternal. During his brief sojourn among men our Lord sought to persuade those to whom he came that what they were looking for was knocking at their door. "The Kingdom of heaven is among you."

Since his departure he has never ceased to come again "for the saving of those who look out for him."

The trouble always and every where is, not that he does not come, but that, as of old, he comes to his own and his own receive him not. Look at Christendom to-day.

2. Another direction from which our old thought forms are challenged is the space measurement with which astronomy has made us familiar. We can no longer see a sky above us, stable and steadfast, overarching a flat earth resting on foundations which cannot be moved. To our forefathers that was the obvious truth and from that conception of the universe they went on to conceive a heaven "above the bright blue sky," the Father's house of many mansions. From thence it was not difficult to imagine our Lord descending to a cloud on which every eye would see him.

A little reflection should have made it plain to any one that this is a bold figure of speech. A cloud seen from the Tyumie valley could not be seen by many people.

But the old conception of a stable earth with a steadfast sky above it is completely dissipated. We know now that

the earth is in ceaseless motion, round its axis, round the sun. Moreover, the whole Solar system is in motion voyaging through uncharted space.

It is salutary to remind ourselves that light from the nearest star, travelling at a speed of 360,000 miles a second, takes over four years to reach the earth.

Some stars are so distant that their light takes thousands of years to reach us. As we visualise earth and "heaven," as a place above us, placed in the midst of this boundless universe, we can truly say, the place that now knows them shall know them no more for ever.

As it is useless to seek a place for the eternal in the temporal, so it is vain to seek a place in the seen for the unseen, "As the heaven is high above the earth so are the thoughts of the Creator higher than our thoughts."

To what, then, does all this lead? Can we no longer believe, as the New Testament says, that our Lord is to return "to terminate the evil, to diadem the right?"

1. This approach to the subject is an endeavour to remove a stumbling stone from the path of those who feel that the old figures of speech are no longer compatible with the view of the universe which they know to be true; also from the path of those who, on account of indefinite postponement no longer think of the subject at all.

2. It emphasises the warning contained in the Lord's

own words, "It is not for you to know the times or the seasons which the Father hath put in his own power." Even in New Testament times we see his words taking effect. The emphasis in the Fourth Gospel is changed from the idea of a divine event happening in time to the idea of a spiritual experience which all may share.

Once St. Paul believed that the event would take place during his life-time. Later, he is content to say with quiet resignation "For me to live is Christ and to die is gain." Once he looked up to heaven for the Lord to appear in power. Later, he experienced his presence and guidance and during his Roman trial could say, "The Lord stood by me."

3. It gives a new emphasis to the repeated exhortation of our Lord, "Be ye also ready." Those who take the old figures of speech literally look for something to happen then and there. That for which they look would be actually happening here and now if only we were ready to receive it. "The kingdom of heaven does not come according to observation; nor shall they say, It is here, or, It is there; for the Kingdom of God is in the midst of you."

"Behold, I stand at the door and knock. If any man hear my voice and open the door I will come in to him and will sup with him and he with me."

New Books

Education and World Tragedy, by Howard Mumford Jones, Professor of English, Harvard University. (Oxford Press. 178 pp. 9/6).

The close association between education and war is a comparatively modern thing. There was no partnership between them in earlier days. But as the latter has developed in intensity and range the former has become more and more involved with it, so that modern warfare is increasingly dependent upon education and education is increasingly dominated by war. That we are getting inured to this strange alliance is cause for very serious concern to thoughtful men in the world of education and one of the prominent ones on the other side of the Atlantic has been talking about it in a series of public lectures which are now available in book form. He has done it very well and in a way that should help to crystallise a good deal of vague thinking. His diagnosis is searching and none the less shattering because presented with such restraint.

We are confronted today with desperate peril of our own creating, and however much we may deny or try to hide it, our generation is jumpy and alarmed. Constrained at last to face the facts, we can see clearly that our technical skill has far outrun our social skill. This can only mean that our educators have let us down by pursuing the mater-

rial, the tangible, the profitable and the spectacular with not unnatural zest, while in regard to social values they have been content to maintain a traditional, respectable, pedestrian speed, and, what is most mischievous, to do it almost *in vacuo* or at least with little or no relation to the startling, perilous things going on in the sphere of science.

This may seem to allot the major part of the blame to the teachers of the humanities, but it is probably true that the teachers in the sciences have at least an equal share, not because they have been busy pushing on and on towards dangerous powers, for this is natural enough and, in itself, hardly blameworthy, but because they have clung to the assumption that their primary business is research and the training of research workers, without concerning themselves with the application of their discoveries in human life or with the formulation of any educational theory adequate for the new times which these must inevitably introduce. At any rate the position is that the universities have been allowed to be instruments of social conservation rather than dynamos of social change.

To this valuable diagnosis there follows an even more valuable attempt at prescription. This naturally concerns itself mainly with the American situation but it is full of luminous and courageous suggestion argued with force and clarity. The main objective is held to be the creation

of an adequate dynamic for the democratic state in a world that is now no longer a vast globe but a neighbourhood. The prescription for American universities is based on a six point programme for their work :—

1. Professional or vocational training for all.
2. The study of the theory of science and of the application of scientific discoveries to our technology.
3. The assumptions and working of representative government, particularly in the United States and in the British Commonwealth of Nations.
4. The study of Russia.
5. The study of the Orient.
6. The study of personal relations in modern society.

This programme is not put forward as a permanent reorientation but as one which may serve simply for the next fifteen or twenty years. "One difficulty with educational programmes" says our writer, "is that they are never built for time but are always built for eternity." It is defended point by point with liveliness and good sense, after which the book becomes even more specially American as it deals with the practical difficulties confronting its application. Inevitably the nub of the matter is shown to be the quality and training of those who teach and the sphere of graduate education to be the main battlefield. "If education is to furnish its share of cultural dynamic, it must face the fact that men want training in order to survive in a competitive civilisation. If education is in any way to counteract the crudities of this drive for training, it must focus its attention upon the world as it is, not the world as it has been. If education is to prevent or check the corrosion eating into western culture, it must pass beyond western culture to view dispassionately and to consider the fate of mankind as a whole, over the entire surface of the globe. If education is to be effective in this respect, its teachers must be trained for that purpose, not for an opposite and contradictory one. . . . The problem of graduate training, too little known, too little studied, too superficially dealt with, too potent in its effects upon world culture to be left to technologists and specialists, must be studied. . . . We cannot go on by merely intensifying technological skills. For, as the late President Roosevelt said :

'The mere conquest of our enemy is not enough. Today we are all faced with the pre-eminent fact that if civilisation is to survive we must cultivate the science of human relationships, the ability of *all* kinds to live together and work together in the same world at peace',

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Western Civilization and the Bantu, by Neil Macvicar (South African Institute of Race Relations, Johannesburg : 1/-).

It is a safe assumption that the number of people is growing in South Africa to whom appeal can be made for a

thoughtful attitude on racial questions. There is an increasing throng who wish to know the facts. To this section of the public Dr. Macvicar addresses himself through a booklet that is at once sweetly reasonable and at the same time replete with facts.

The author shows how modern Western civilization is built on and indebted to the earlier civilizations set up by non-European peoples, such as the Egyptians, Syrians, Mesopotamians, Chinese, Indians, Phoenicians and Hebrews.

Then he turns to the Bantu and traces some of their history, characteristics and progress made under the influence of Christian civilization. He examines the notion that the African cannot reach the standard of civilization the European has reached except over a period of 2,000 years. He also looks closely at the contention that the African mind is inherently inferior to, or different from, the mind of the European. He even examines such thorny subjects as, How can our Christian Civilization be maintained? What full citizenship would mean in practice, and Social Equality. By cogent reasoning, by apt historical quotation and parallels and by the claims of a common humanity Dr. Macvicar argues for the Bantu receiving the reward of full citizenship as they qualify for it. "The White people of South Africa today are facing one of the great challenges of history. The duty confronts them of applying their prestige, their political experience, their Christian principles to the task of befriending, converting, and enlightening the Bantu and of training them in the arts of civilised life. It is a task that calls for courage; such courage as their forefathers exhibited when they left their homes in Europe for conscience' sake and voyaged to a distant and little-known land to find, amid strange surroundings, an honourable and free life; such courage as at a later date led men and women to brave the unknown in the epic of the Great Trek. Recent events have shown that the courage is still there: will the insight match the courage?"

A crisis of European Civilisation.

During the days when he was teaching at the University of the Witwatersrand, Professor S. Herbert Frankel established himself as a clear and prescient thinker. He now occupies the chair of Colonial Economic Affairs at Nuffield College, Oxford, and has recently been back on a visit to Johannesburg. Interviewed by the *Rand Daily Mail* he said much that merits the attention of South Africa. He stressed particularly the importance of realising that Europe's travail is much more than a problem of post-war rehabilitation; it is a crisis of European civilisation, a stern and challenging epoch in which the only hope for freedom is a closer integration of those countries in which freedom is the foundation of human society.

Fort Hare Notes

The many friends of Mr. W. Fleming will be sorry to hear that he recently suffered a relapse in his struggle back to health after the accident in which he was seriously injured last July. The most recent report is that his condition is improving.

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At the end of 1947, after seven and a half years of devoted service, Rev. W. W. Shilling retired from the post of Warden and Theological Tutor at Wesley House. Staff and students are grateful to him and to Mrs. Shilling for their valuable contribution to the life of the College and wish them much happiness in their retirement.

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To take Mr. Shilling's place the Methodist Church of South Africa appointed Rev. E. Lynn Cragg, B.A., B.D., President of the Conference of 1947. Mr. Cragg was for some years in charge of the Theological Institute of the Methodist Church. He and Mrs. Cragg have already taken up their residence at Wesley House.

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Beda Hall, too, has a new Warden in the person of Ven. Archdeacon H. P. Rolfe, B.A., who for the past sixteen months has been Rector of St. John's at Walmer. During his service there his wife, Dr. Rolfe, who was formerly on the staff of the Bridgman Memorial Hospital, acted as part-time Medical Officer of Health. Archdeacon Rolfe takes the place of Rev. W. H. Reynolds, whose services as Warden of Beda during the latter half of 1947 were much appreciated by the College.

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Mr. and Mrs. M. G. Marwick are also new arrivals at Fort Hare, where Mr. Marwick, who is an M.A. of the University of South Africa, is to assist in the departments of Education and Psychology. For the past two years he has held a Colonial Research Fellowship and has been in Northern Rhodesia and Nyasaland making a social-psychological study of certain tribes in those areas.

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Another new appointment is that of Mr. Michael Webb, M.Sc., to the post of Lecturer in the department of Zoology. Mr. Webb is a son of Mr. Maurice Webb, who is well known in South Africa through his fine work for the Institute of Race Relations.

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Their colleagues were given an opportunity of greeting the above new staff-members at afternoon tea at the Principal's house soon after the beginning of the session. Among those present were Miss Tooke and Prof. and Mrs. A. J. D. Meiring, who were welcomed back after a period of long leave. During Prof. Meiring's absence Miss Joan Walker was in charge of the Zoology department. To her

and to Mr. Clifford Dent, whom she married on January 3rd, the College offers its cordial good wishes.

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The opening meeting of the session was held at 9 o'clock on Monday, February 23rd, when Principal Kerr for the last time welcomed staff and students to the work of a new term.

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Miss G. K. T. Chiepe, B.Sc., U.E.D., a former student of the S.A. Native College, is breaking new ground in that she is the first African woman to be appointed as an Education Officer in the Bechuanaland Inspectorate. Miss Chiepe is at present making a study of schools in the Protectorate before taking up her duties as Inspectress.

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Other appointments of interest to the College are those of Mr. Selby Ngcobo, M.A., B.Econ., as Research Lecturer in African Economics at the Natal University College, and of Mr. C. L. Nyembezi, B.A., and Mr. S. G. Mokgedi, B.A., as assistants in the Bantu Language Department of the University of the Witwatersrand.

CONTRASTS : GOOD FRIDAY

There was no cheering on that fateful day;

The loud acclaiming crowds seem lost and gone,

The children's song of praise was frowned upon,

The hounds of hell let loose surround their prey,

Black hatred scowled and flashed from wicked eyes

Eager to mark the moment when he dies.

The patient yielding figure on the cross

Breathes forth the message of forgiving love,

Creating spiritual gain in spite of loss

Like answering gleam of sunshine from above.

The dying thief is promised Paradise,

From pain and death the Sufferer scarcely shrinks

And to the dregs the bitter cup He drinks;

Thus for man's sin He gladly pays the price.

Great is the victory which for man is won

And great the glory which is scarce begun.

Full loud the cheering on that blessed day

When Christ's redeemed shall meet in proud array,

And sin and death lie vanquished in the dust

And man be safe in God's eternal trust.

Wm. Gavin.

Vincent C.P.

(Dr. William Gavin has recently passed the fiftieth anniversary of his ordination as a pioneer missionary in Pondoland. Ed.)